M1455
Tuesday, August 27, 1968
Boston

Someone: Who's going to sit in this one.

Mr. Nyland: It's all right, I don't mind. Everybody from New York here? No flying, huh? Where are you, Andrew?

Andrew: Here I am.

Mr. Nyland: Yea, no flying, huh?

Andrew: No.

Mr. Nyland: It didn't work out. I'll be here again before we go on the trip, maybe two weeks, maybe three weeks. I don't know. Also on a Tuesday, if that is convenient for you. I have not had a chance to listen very much to the tape of your Group here. John Marshall has a few of them, and I think he has answered them. But there was too much to do, and then being away on the West Coast of course made it a little bit extra difficult. So you have to fill me in. At most, what a tape can do is to give an impression of what has gone on, and maybe there were certain questions that you still remember. But I think in most cases you don't really remember, because even after one week you have forgotten a little bit about the conversation, unless it's very outstanding. So, we may as well say we start from scratch.

Is there any particular question that any one of you would like to mention that we can talk about. Yeah.

Questioner: Last week Edie brought up of question of ... of trying to Work 'as-if.'

Mr. Nyland: Yea. That, you see, interesting enough, I know about.

Questioner: Oh, you know about it.

Mr. Nyland: [chuckle] Is Edie here?

Edith: Yes.

Mr. Nyland: Yea? Do you want to bring it up again, Edith?

Edie: I was thinking about bringing it up again.

Mr. Nyland: Uh-huh. Why not now?

Edie: Okay.

Mr. Nyland: Good. What was the problem.

Edie: Well, the problem was that ... the problem started when I was listening to a Dallas tape and you were describing making a Work attempt in a 'as-if' situation, and it was very clear to me what to try to do and I tried to do it. But I got stuck at the point where you said that ... like, you have a hypothesis.

Mr. Nyland: Wait a minute. What is the matter, engineer?

Engineer: Uh, this tape has started to wind around the capstan of the machine for some reason or other.

Mr. Nyland: So we can stop the others and wait a while. Don't forget to press the button.

Engineer: It came from 'pause.' This seems to be working.

Mr. Nyland: Yes. About 'as-if'?

Edie: And you hypothesized that the little 'I', that this faculty already exists and that the movements you are going to make and what you are going to do with the physical body, will be recorded by this which ... you hypothesized, the wish was already there. And...

Mr. Nyland: I'm afraid, now, you are mixing it up a little bit. Because if I say something I would like to exist 'as-if' it exists, it certainly means it doesn't exist.

Edie: Hmm.

Mr. Nyland: So, the little 'I' is not in existence...

Edie: Yes.

Mr. Nyland: ...and now you want it to function. But you cannot create it so that it actually will be there. You are dependent on the subjective wishes to try to create something, and now in thinking and in making that kind of an effort, you act 'as-if' it exists.

Edie: That's where I get stuck.

Mr. Nyland: Where do you get stuck?

Edie: Well, I don't...

Mr. Nyland: You imagine that it exists, and then what you do as a process is then Observing ... assuming that something exists, and that kind of a force of Observing comes from that what is still imagined.

Edie: Well, it doesn't seem to be working for me.

Mr. Nyland: I can behave... If I think that there is a stove right next to me which is warm, I can

imagine it exists and that it's too hot. Therefore my behavior can come close to that what I think exists, and then I say to myself, "Don't touch it, it's too hot." I go through all the formalities and the behavior, and with the assumption that something is then in the presence of it which, in the case of the stove, would be the source of heat and the case of the little 'I', would be a simple recording machine.

You see, it doesn't last very long. The reason why I have to assume it is: there is nothing Objective in me as I am. And when I'm entirely subjective I can, in my state of thinking about the possibility of Objectivity, try to imagine that something Objective exists. So I can have an idea that that what is not in existence functions 'as-if' it exists and then starts to behave in accordance with the prescriptions of a method—of what is involved in trying to become Aware—and as soon as I do this, I receive, then, in the 'as-if' function, an actual Observation of the state in which I am. Because I start 'as if' this ... 'as-if' 'I' is Observing that what is me, but I as a body have a form of reality which is expressed in a behavior form. So there is an impression created of myself as I am, which I now, you might say, 'send' or 'record' in that what is still 'as-if,' but the fact that I exist as a body makes a reality of the impression, and as soon as the impression reaches something that does not as yet exist, it then receives a certain form of reality. Immediately the 'as-if' is affected by the reality of the Observation as a body existing.

You understand that? Maybe it's a little different. But, you see, it is ... is the 'as-if' condition, something that is imaginary is now bombarded by impressions which are real, and because of that, when that what is imaginary is bombarded, that what is imaginary becomes real.

Edie: Well, then if that happens, that would mean you Woke Up, wouldn't it?

Mr. Nyland: The state of being Awake only refers to the 'I' when it exists and is Aware. When the 'as-if' condition exists, it cannot be Awake. I can only imagine that it starts to record. But when it starts to record and receives facts which are for me absolute—that is, the recording is in accordance with that what is an impression in an absolute sense—then as soon as it reaches the 'as-if' 'I', that 'as-if' 'I' comes to be more and more real. When it becomes real, it will be in a state which I call being 'Awake.' An Awakeness in this sense means that it receives impressions which are Objective.

Do you follow so far?

Edie: That process that you just described, it seems there's a time-line.

Mr. Nyland: There is always a time-line, because there is never an instantaneous moment until I

have started something that is first in a certain sequence. When it is a sequence and it repeats itself, there is a possibility then of introducing other elements. I first am interested in the dynamic quality of a movement in which impressions which are there as a result of Awareness of my behavior reaching the 'as-if' 'I', making the 'I' because of the absoluteness of the fact more real, that then there is, you might say, a certain 'triangle' between the mind and the body and my feeling as expressed in the wish to continue to Observe.

As soon as that is in motion, the 'I' now functioning in that triangle, I can attach other ideas or attributes to it which then will be fed by that what is received as an impression regarding the behavior of my body; and then it becomes real. And when the little 'I' becomes more and more real, it will have certain attributes of its own. In the beginning there is no Awakened state. When it is bombarded by the impressions, it Wakes Up; it Wakes Up more, the more impressions it receives—this 'I'—and when it starts to grow as a result of the accumulation of such impressions, the 'I' becomes more and more real, starts to grow and function and then has not only the state of being Awake, but it also will start to live in that state: as being Awake.

Edie: Do you suggest that when I try to Work I should try this approach?

Mr. Nyland: No, I wouldn't think about it. I would not ... I would not try to analyze it at all.

Edie: No, I don't mean analyze it, but to try this approach ---- [inaudible]. Because I don't. Sometimes I try that, sometimes I just don't know...

Mr. Nyland: I think any person who has trouble in being a little bit too intellectual should not try it. I think a person starts with an idea that is intellectually understood, and that establishes what really is the method of how it should be. That is, one says an Awakened state belonging to 'I' when it receives impressions which are truthful. In order to make them truthful, I exclude from the impressions first any kind of a feeling or interpretation. In order to make them truthful in the absolute sense of existing, I want to disassociate them from associations, and this leads philosophically the idea of a 'moment' because that is the only kind of a mental process I know in which there is no subjectivity.

But, you see, I talk now a certain form of philosophy which is very difficult to follow unless you have some material already that can place it in the proper way; and that I would say, this intellectualization and trying to analyze all kind of things—what actually happens and so forth—prevents you from actually making an attempt to Work. It's exactly because you don't know that you make an attempt which you think is as right as it can be. And I think that when

you one starts to Work, or wants to make an attempt to Wake Up, that one uses an ordinary part of the brain for that. And that ordinary part of the brain becomes a little bit more purified, dependent on the number of times that I experience the results of this attempt. And because of that, I don't intellectualize, than only to the extent that I say I have to keep on trying it and trying it and trying it, and trying will make it finally perfect, without wanting to explain what actually has taken place.

It is one way to get rid of the intellectualizing: by simply doing it. At the same time, the idea of Work when it involves this question of Observing, or becoming Aware, or having a state of being Awake, and when I know that it is a question of Impartiality so that no feelings should enter and that I also want to have this Observation take place at the moment when it happens, I get stuck very often on this question of Impartiality. So I say, "Here I am," and now instead of analyzing it intellectually, somehow or other I can come to the knowledge that I exist—without thought, but at the same time a realization of my existence.

Now, I can quibble about where that actually takes place. I can say, "Yes, all of a sudden the thought appears in my mind," and it may be a result of a hidden intellectual process and it may be a result of something that I feel and I come to conclusion because of this attitude I have that I must exist, and there is the existence registered in a part of my brain. This other approach I call the 'emotional' one, because it is so close to an intuition in which I receive a certain form of knowledge without knowing how it happened. And very often when I have an experience and I know it exists without being able to trace it, it is as if I am in a certain state in which emotionally I am able to perceive—that is, I feel my existence, and in this feeling somehow or other my mind starts to play a part and it becomes a knowledge.

But again, if I start to analyze that, I'm in exactly the same boat as before. I go at it simply by being alive in whatever I do, and when I want to bring that what I am to my attention, I stop my ordinary mechanicalness by the introduction, of course, of a thought and a wish that I have to stop. But when I break this particular rhythm, there is a possibility that, because of it, I realize that something is taking place with me which is quite different from the ordinary rhythm of something that is an habitual way of behaving. This gives me, at that moment, an idea of something existing, and I call this, 'myself existing.' And the fact that I register that existence, I call that that is 'registered' by an 'I'; it isn't true, and it is very far from pure, but it is an attempt which I make in order to stimulate what might be later on more pure, more absolute, and more

Objective. And this is really what is meant by 'practice makes perfect'; because if I keep on making that attempt of trying to so-called 'Wake Up' with the instruments I have—and much of the instruments are still a subjective way of trying this, although I purify them as much as I can—gradually out of that use they will sharpen in the direction of Objectivity.

Can we let it go at that? Because it is much too theoretical, and there is really absolutely no sense in it. You walk through a room and there is a moment in which there is something that takes place in you, and you realize that I have a body walking. And that's all you need. You don't need any further explanation at all—unless one becomes very much intellectually interested in trying to figure out physiologically and psychologically and all the other ways, of how it actually takes place.

Every time you put on a light switch, you're not going to think about the generator somewhere in a power house and all the wires that run through the city and come into the house through the meter, and then all of a sudden in a lamp which happens to give light. You're not interested. All you wish is light—that you put the switch on and there it is, finished—but if you become an electrical engineer, you will want to find out: Why does the light happen to light up? And that's O.K, but the fact that is of interest in one's life is the question "Do I exist, or not," and when I come to the conclusion that something in me exists, I become interested in establishing that fact: that I, as I now become Aware of myself, exists always in the same way. So, immediately it means I want to exclude any opinion and any kind of another interpretation of mine.

All right? I make it much worse.

Edie: Uh-huh. [laughter]

Mr. Nyland: So, now let's put your feet on the ground again and start walking in the room and then see if you can Wake Up.

All right?

Edie: All right.

Mr. Nyland: Good.

What other questions. Yea.

Bill: During the last, uh, about three weeks I haven't Worked very much, I even haven't had much of a week for Work. Since the last Thursday I took a task to read All and Everything each day aloud for fifteen minutes; something I did with Edie—not with her, but the same part. And

I've been doing it at a job where I do a lot of physical work now, and that reading has left me with a little something during the day of wanting to Work, and I'm able at different times to do something. But the wish is not very strong right now.

Mr. Nyland: Where do you think the wish comes from, Bill, when it was there before.

Bill: Well, the consideration of myself and my emotions?

Mr. Nyland: I'm afraid it has to start somewhere, you know. If there is a wish, it is for something that I feel that I would like to have, that at least I am aware to some extent that I miss it and that it isn't there, so I wish for it. And therefore, when I now lose the wish, I ask myself the question: Am I satisfied in what I have done? Has the wish, which I originally had, actually filled me in such a way that I don't have to have the wish anymore. So, of course I start to think about it. What am I at this present time, and in how ... what way am I different compared to six months ago when I used to have the wish. Where did the wish come from at that time. This is the question you ask; say, "Was it curiosity?" "Was it adventure?" "Was it because someone else told me?" "Was it actually based on an experience, that I have seen myself in ordinary life in which I thought it was not right?" "Did I lose too much energy which I would have liked to have kept?" "Did I have insight at that time, or thought that I had it which turned out that I did not have it?" And all these things, as now if they were alike and in that sense perhaps negative, do they at the present time exist in a positive way.

So, what is needed. I make a statement to myself that I don't want to Work. I don't see the necessity for it, and I don't want to ... to even think about it. At such a time I accept myself as I am, not wishing. So I say, "All right, it's quite all right; I don't wish." And every time I feel guilty I say, "Oh no, I don't want to wish." Every time I think that I ought to Work, I tell myself, "Don't Work, because I don't want to." You must live with that for some time. You simply say, "I am that kind of a person who has no wish to Work." And I want to be very honest about it, so you say it aloud. Every time that there is All and Everything on the shelves, "I don't want to read in that book." Every time that there is a meeting, "I don't want to go." And, follow it up. Don't come. Make your life as if actually that what you think as not having a wish, that it actually exists. Then you see a contrast, and you then say, "Well, this wish is partly there because now, not acting as if I have a wish, I miss something that perhaps I would wish." And I think it can be solved logically in a very ordinary kind of a way.

I think the emotional state is much better, however. Because if I start to say I have no

wish, I say, “Why is it that I used to have that wish,” which must have come from a state of feeling or emotion. And then when I start to say “What is this wish for, why did I have to have it,” what was it linked up with—with what I felt for myself that I then needed. Then I come back to the lack of an emotional state—which does not produce a wish. And I say it is a much better way, because I don’t reason about it. Because I know that when I don’t have the wish, that there is something quite fundamentally wrong with my feeling center. And that, you might say, is coming then to my mind and I start to think about that, but the thing that counts is my feeling. Instead of not having a wish, I come to the realization that there is an emptiness in the development of my emotional state.

One can produce quite easily a wish, for something that you have wished before and what has now gone, by realizing that the wish was attached at the time to something quite fundamental in you; and that really what the motivating force of going through the rigmarole of Observation, that the real reason is a tremendous dissatisfaction with yourself in which way you were. And then you ask yourself “Am I now satisfied” and, you see, you do away then with all the different things that now so-called ‘prevent’ you from Working.

Because when you start to think about, “I am now so busy,” say, “No, I am not that.” I am busy at times, and at times of course I am entitled and nobody can expect me to Wake Up when I have an important telephone conversation. But if I am honest... And the wish has to be based on a certain form of Conscience which will allow honesty; because if I am not ... have no desire of being honest, I know that I am a nincompoop, I don’t amount to very much because everything becomes wishy-washy, and I know that I have a picture, in myself, of wishing to become a Man of some kind who definitely has to have sincerity and honesty. It has to be one of the attributes: A Man I can count on; a Man with a character; a Man with strength or a foundation, something within himself that he can count on and someone else can count on. And the picture I have of myself—growing up and becoming, in that sense, a more reliable Man including all the different other things which I believe are virtues—then I start to consider this particular state of myself. Not simply saying I have no wish, but I become much more serious about the fact that how, in hell’s name, don’t I have a wish. And if there is not that kind of a wish, what is there then that has taken the place, and what are my interests now engaged in.

So then you analyze your life and you look at your day and you see how the time was spent, and when you say that you have ‘no time’ or ‘no wish’ to Work and when you’re honest,

you know well enough that that ... of course it doesn't hold any water. But honesty must come in, and honesty is based on your feeling. Honesty is not based on your mind. Honesty is not based on judgment. Honesty is based on a state of equilibrium which is centered in your emotions.

But as I say, just go ahead and say, "I don't wish to Work." And say it aloud, and make it so real for you, when it is emotional you will experience it. When it's intellectual, it probably can be set aside with all kinds of rationalizations.

One thing: Don't feel guilty. Don't think that you have to Work. You must take that pressure away, because when you honestly don't wish to Work, don't do it because someone else has told you. And that there is All and Everything and Gurdjieff and all kinds of statements of 'dying like a dirty dog' and so forth—they have no meaning, because you have no wish.

When you start to consider it and you see yourself in the light of further development and what has taken the place of the wish which used to be there and your interest now, you will find out, after you have considered them, that such a tremendous amount is absolute hollowness that is not even worthwhile to spend the time on. And there is something in each person of that kind of a Conscience. A person doesn't like to waste energy. Probably a strange statement to make, because it looks as if a person who is lazy is wasting energy. And when one encourages a person to be lazy, after some time he gets so fed up with his laziness—as long as there is the least little bit of a spark of wishing to become a Man.

Yes, Ed.

Ed: Mr. Nyland, when I have had that kind of an experience that Bill spoke of, in that kind of a state, and I've tried that same—"I don't want to Work"—I hate to hear myself say it, and I can't say it with any meaningfulness. It's almost like I'm lying about something and somebody tells me to repeat a lie louder and more earnestly and more sincerely, and there is something in me that doesn't seem to either want me to or doesn't allow me to, or maybe I haven't tried hard enough, so instead of doing that, I usually sit down at the table, if that's where I am, and make a more intensive effort, or I remember some other form of thing that I've done, like eating standing up, or walking around the kitchen while I'm eating instead of sitting at the table, or perhaps even going into the living room and doing a Sensing exercise or something. Is it necessary to say that "I don't want to Work" is, you have a strong feeling against it?

Mr. Nyland: If you say "I don't want to Work" and actually don't Work, you have to do

something. But if you say, "I don't want to Work" and then go ahead and try to Sense, it is not true when you say "I don't want to Work."

Ed: That's it.

Mr. Nyland: So it is nonsense to say it. You may not be satisfied with the amount of energy that you spend on it, or maybe it is not intense enough, or maybe you wish that you could have results in a shorter time; and all these kind of things may be ascribed to not having enough knowledge about yourself, but the direction is definitely a positive one when you say you stand and you eat instead of sitting down and you end up by going into the living room and Sensing there, that is very definitely making an attempt which we surely call 'Work on oneself.'

Ed: I guess there is something that is just revolting in me or something that revolts against that I don't want to Work.

Mr. Nyland: It's all right. It's all right, so why question it.

Ed: Well, I don't...

Mr. Nyland: There is something revolting so you don't wish it.

Ed: It's, uh, just the things you were saying to Bill and so forth...

Mr. Nyland: Yea, but Bill...

Ed: I wondered if it applied to everybody in the same way.

Mr. Nyland: No! Not at all. I assumed that he was neutral. With you I would assume that you have at least two percent positivity.

Ed: Oh.

Mr. Nyland: It's a difference of direction. When I am neutral, I don't know which way to turn, and it may leave me quite satisfied not to wish to turn at all. If I am in that kind of a state, I am dead. When there is something alive in me and I see that I am in a neutral state and I don't like it—that is, I acknowledge the fact that I don't like the state in which I don't have a wish—I will want to do something about it. Then I force myself to be in that state without wishing anything else but accepting the condition of myself, that I have no wish. I accept the fact that I am neutral, and after some time, when I am honest, I see that the neutrality is not because there are two forces. I see it because there is absolutely nothing, and that state of being nothing no one wishes as long as he is alive, and if he wishes it, he may as well be buried. But as soon as there is the slightest wish for any kind of a direction, or the slightest wish for making movements—even turning around and looking to see in what direction one would go—one is alive and this

aliveness then only needs a certain direction.

But again, I don't determine that I want to go in the direction of Work. I simply say I am in a state in which there is a possibility of Work or there is a possibility of something, but I only know that I am alive enough to know it. And that was the case with Bill.

Yes.

Fred: Something about what you said to Bill, uh, struck me when you talked about something being wrong with somebody's feeling center. I've had some kind of stuff going on with me, I don't really know what, but I would like to tell you the way that I see this in. It's, um ... there are times when, with me, that I really do care about other people, and like lately I've even ... just finding this out, I even ... going in that direction, I don't ... a lot of times I don't care at all, even if they are people like, that depend on me or I have befriended them.

Mr. Nyland: You first care, or think you care?

Fred: I know I care sometimes.

Mr. Nyland: Good. And then you go in the direction of doing things with care?

Fred: It doesn't change things. It doesn't change like that. It's just that sometimes I just happen to find out that I don't care. As an example...

Mr. Nyland: Now wait a minute now, Fred. You care, but at times you don't care.

Fred: Yes.

Mr. Nyland: So you are not steady in your caring.

Fred: Right.

Mr. Nyland: O.K.

Fred: Now... Well, it seems to me that there is a lot more that I don't care, and, like it seems that I have the same attitude towards myself.

Mr. Nyland: That may be.

Fred: Well, it's not right, though.

Mr. Nyland: Why. What's wrong with it.

Fred: Because you should ... I feel that I should...

Mr. Nyland: You should care?

Fred: ...feel better about other people and me being alive and everything.

Mr. Nyland: Good. If you say, "I should," go ahead and do it.

Fred: Yea, but it isn't there.

Mr. Nyland: Then you cannot say, "I should."

Fred: Yes, but...

Mr. Nyland: Then you have to admit, "I am not." If I care and sometimes I don't care, I have made it a 10 percent I care and a 90 percent I don't care. I may not like this state...

Fred: No.

Mr. Nyland: ...and I say it should be 50-50. But since I am 10 and 90, I am not 50-50. So, I cannot say I ought to be 50-50. All I know is, I am only 10 and 90.

Fred: You know how I found out some of this, like if I talk to somebody and try to pay attention of how I am, I find a lot of times it's really very, very shallow and doesn't even really have any meaning in a way.

Mr. Nyland: Fred, how do you want to spend your time.

Fred: I am not sure how I want to... I know sometimes I want to Work and...

Mr. Nyland: Good.

Fred: ...and I want to Wake Up, and other times I don't.

Mr. Nyland: At the end of the day, if you want to make a little accounting of how your energy was spent. Try to add it up.

Fred: You gave me this task the last time we talked.

Mr. Nyland: Ah, I remember it. Yea.

Fred: I did it.

Mr. Nyland: Yes

Fred: I had ... I had about a week of the best period I had ... I've had in Work.

Mr. Nyland: Good. Now you know quite certainly that if you did that, it will give you a better week. Now, from an overall standpoint, if you consider the different weeks that you have lived, do I really want a week that is more worthwhile, or not. It's not at all certain that I want it, but I have a taste of one thing or another. After some time I will say it is more useful for me to have a week which I consider good instead of several weeks which are not so good. So if I come to that conclusion at a certain time, then I will probably put that also into practice and see if I can make a week which is more worthwhile. Simply having the thought doesn't help me—it may be a possibility and also it may not be. But to translate the thought into the experience and then judge by the experience if I want to or not, it's a different affair.

Now, I will have only the experience when the thought is put in some way or other in

practice. And I don't mean by that, now, the thought about Work. The thought about anything that I feel I ought to do, my mind agrees and I wish to do it; then when I do it, something is lodged in me, I call 'experience.' And the experience is a different kind of a level from any one of my ordinary centers functioning. Somehow in an experience there is at least two centers, and sometimes three centers, connected. When I wish to have an experience which really means a great deal, I would like to get all my three centers together. This will give me an experience of a certain kind which is taking away, from the experience of thinking, into the experience of Being. And therefore when I now want to judge, I have to judge from the standpoint of what is my Being at a certain time as a result of either my feeling or my thoughts.

So, if I am at a level and I consider the reason why I happen to be at that level, I now look at the component parts which have brought me to that level. And there are, quite definitely, three involved. One is the thought I had that I ought to do something; the second is my body, which has to execute the thought; the third is the feeling—if it went along with it, or was it antagonistic. So when I reach a state of Being which is for me desirable, then when I don't do it I know which component part was at fault, and I can say my mind was strong enough because it saw the possibility, my body was also willing, but I just didn't have feeling.

Now, if I know what is weak, then I know what to do. If I say my mind is sufficiently functioning to give me thoughts about certain possibilities and my body is strong enough and at times is not too lazy... I have to catch them at the right time, but I always get stuck on my feelings. And there may be different reasons why the feeling doesn't function. It doesn't mean that it isn't there. It may have fear of showing itself; it may also consider what I am engaged in, not worthwhile enough to spend any feeling on; and of course in the third case it may be that there is no real feeling. So if I take the first two—that I really am not interested or that I have fear—it simply means that what I call 'feeling' is not sufficiently outspoken to become expressed under certain conditions. And I say, "Well, I close myself up because I don't want my feeling to go to the outside," but when there is a question of not having enough feeling, it may be that the mind is much too strong for the quantity of feeling there is, and then the approach would be quite different: I would say I have to find out if I can increase my feeling so it can stand up against my thoughts.

So I have to learn, then, to feel or to become emotionally involved in that what I am doing. And that, I think, is a kind of a process that could become very interesting. Because if I accuse

myself—to a certain extent accuse; that is, to a certain extent I admit that I am like that and don't like it that way because it apparently hampers my performance in an aim I have of reaching a level which is desirable for me—then I know that something must be done with my emotional state, and then I start to feed it in some way or other, indirectly or directly. Directly by exercising feeling regarding things I can feel about—or people, or even thoughts I can feel about them, or activity that my body wants to do with feeling present. The other is that I know that my feeling exists, but does not want to show; this is a question of conditioning, because I may not wish to let other people see what I really feel; and that probably was implanted long ago—that somehow or other I withdrew, because if I did show my feeling I got hurt. That is a much longer process—to dissolve it—but of course as long as I know by diagnosis that that is it, then I also know the medicine.

Fred: It could be both, probably.

Mr. Nyland: It can be a mixture. But I am trying to say, now, these are the factors that are involved in it. And again, when I keep on thinking about what is really me and how do I function, and why is my behavior the way that it is and if I have in mind that something else is more desirable for me, I will find ways and means of reaching it.

There are many ways by which one can start applying this; and usually one starts in a very small way, because as soon as you become too much involved, the feeling already uses up the energy in the involvement. The simpler you keep it, the simpler your mind will be, the simpler will be the activity, the simpler will be the attachment of feeling as a possibility to that what you are doing.

And in general, the solution which always will work is that you do certain things with all your heart, your head, and your hands. It is always the combination of the three H's that will actually give you a solution for unity, in which you reach a state of Being which you can then, at that time, call 'desirable.' Because it involves all of you as a person. If one wants to say it religiously, this kind of functioning of the three centers united in the personality is an image of God. And that, sometimes for certain people, can be extremely useful because then they know that they are not acting like an ordinary fellow on Earth, but that there is very definitely something in them that is striving towards the possibility of becoming what they should be. Whenever you can, experience a unity of feeling and thought in particular; the body will function correctly.

And what I have said about that what is weak—in this case the feeling—applies also to the mind and applies also to the body. Because these are the three out of which the totality, as a unit, are made up, and the component parts, in that sense, all have their value. So again, when I keep on thinking what are the motivations for me in doing or in not doing, or whatever it is that I consider as behavior and that I afterwards, at the end of the day, consider worthwhile or not, the kind of a standard I have for that probably is not so clear but I will find out by doing it one or another, or the next, or the next. In a certain way, that kind of a research is applied to the possibility of functioning of myself. After some time I will establish a value, and I will not know in the beginning in which direction it will go, because many times I don't know my tendencies well enough. But when I start to become serious about what I am as a character and I see myself then behaving as a result of the characteristics of myself, then I have a different kind of a viewpoint of myself and then I know that in that there will be a solution; because ultimately I will start to distinguish between what is morally right, and after some time I will know what is Objectively morally right.

All right?

Fred: All right, sir.

Mr. Nyland: Try to concentrate on doing a few things with all you can, everything of yourself. Out of that a certain amount of understanding will come. It is not the knowledge of your head. The understanding belongs to the level of your Being. It is different from an ordinary existence, because in ordinary existence there are only one or two centers, very seldom three together. And even if there are three together, in ordinary life they are not fused. The state of fusion of the three centers into One, form an entirely different kind of entity. And that entity, as a level of understanding, has different properties; the knowledge changes to understanding, the feeling in most cases changes into an emotional state with a direction towards wish to grow, and that what is the body will change over from the unconscious behavior forms, which the body wishes, into a directed activity as a result of the mind and the feeling, or Consciousness or Conscience, directing that what the body should do.

All right. So simple, you know, Fred.

Now, questions about Work. What have you been doing all these days. Yes, Ed.

Ed: A month or two or three back, you spoke—in fact, I've heard it more than once—of the body needing Sensing, and as it develops the ability to Sense, it begins to interfere less with the work

that's going on in the other senses towards the struggle to try to become more Conscious.

Mr. Nyland: Wait a minute Ed, but... Will you repeat it?

Ed: When the body knows how ... how ... when the body comes to know how to Sense...

Mr. Nyland: Wait. Wait a minute. Wait a minute. What knows what.

Ed: Well, let me say that a few tapes back I heard you ... I think I heard you saying that Sensing—this is not ... this isn't an exact quote—is something for the body to do.

Mr. Nyland: In which sense do you mean, now, Sensing.

Ed: Well, I ... I did it.

Mr. Nyland: As a Sensing exercise?

Ed: I meant that phrase: of Sensing.

Mr. Nyland: Is that as a result of an exercise which we call 'Sensing'?

Ed: I meant that kind of Sensing, and I meant perhaps as a result of *many* exercises that we call 'Sensing.'

Mr. Nyland: No. There is one exercise we call 'Sensing.'

Ed: Yes.

Mr. Nyland: Is that what you have reference to?

Ed: Yes. I have reference to the Sensing ability as developed by that exercise called 'Sensing.'

Mr. Nyland: Where is that Sensing ability, then. Because you said it was in the body.

Ed: Well, this is ... this actually ... No, I don't... Um, the Sensing ability is in the recording of the existence of the body in the mind with Impartiality, as I understand it.

Mr. Nyland: No, Ed. Now you're mixing the whole thing up.

Ed: All right.

Mr. Nyland: Sensing exercise is a pure subjective exercise in which the ordinary mind is functioning regarding the body, in which the mind sends attention to the certain part of the body that wishes to be Sensed, or that the mind wishes to Sense. There is then established a relationship between the ordinary mind and, let's say, the right arm, and that what takes place from the mind is a form of energy paying attention to the existence of your right arm. When this kind of an energy is received in the arm, it penetrates to a certain depth and it is returned as a reflex to the mind, and the mind then draws the conclusion that the right arm exists. In this particular process, one tries to Sense as well as one can and as much attention-energy there is available in the mind as a result of a wish to Sense, and to do this exercise.

side 2 When I now with the mind establish that kind of a relationship between the mind and the arm, the arm receives energy as attention. In order to make it penetrate as far as I can, I try to exclude the existence of the rest of my body while I'm engaged in that Sensing exercise regarding the right arm only, and it is as if the totality of my body except my right arm does not exist. That is only in order to make the concentration of this attention-energy as, you might say, 'solid' as I possibly can, the result is two-fold: A realization in the arm of being Sensed and creating there a sensation; and in the mind the realization of the arm existing and Sensing, in the mind, the existence of the arm.

That's all there is to the principle of that kind of an exercise, and it remains completely subjective even if afterwards you go from the Sensing of the right arm to the right leg to the left leg to the left arm and sometimes end up with the Sensing of the totality of oneself.

It's necessary to establish first ... that is, the question of the mind sending energy out and receiving it in return as if it then becomes an image of the mind in which it knows that the right arm exists, in this particular way the mind starts to function very specially regarding the possibility of that what is body. And particularly when the rest of the body is then ... is excluded, then there is the relationship as if that what is the right arm is the only existing, and that what is a thought about the right arm—simply in the acceptance of the existing of the right arm—comes very close to an Objective faculty which then takes place in the mind. When I try to exclude in the mind all kind of other thoughts about the rest of my body, I approach the condition in my mind which is very close to non-associative thought. Because of this what I say—I only accept the 'existence' of my right arm—there is no chance for my feeling to interfere with that relationship. All the feeling does is to have a wish for the mind to Sense.

And therefore it is very difficult to understand that although the Sensing exercise is a subjective one, that because of the nature of it it is so close to the possibility of becoming Objective that I don't want to mix it up. Because it is far better for me to understand that the ordinary mind can Sense but the ordinary mind as it is *cannot* be Objective. And I do go through the process which is very similar to an Observation process, but the difference is that I then use a part of my mind which is free from thought, whereas in the Sensing the mind remains quite thoughtful. So, don't mix it up.

Ed: May I ask what this other Sensing is that has been referred to as being something that belongs to the body.

Mr. Nyland: This Sensing is a relationship, when it is an exercise between the mind and that what is being Sensed, which is part of the body. I say the effect on the arm is the 'penetration' of the energy, and the more porous the arm can be, the deeper this energy can go. The result for the body is that it acquires the realization in itself of existing. Without the aid of the mind, that what takes place when the arm is Sensed is the realization in the arm itself of existing, which happens to function then in relation to that what is a subconscious state belonging to the body itself.

The reason for establishing that is to give the body an attribute which at the present time it does not possess. The body uses at the present time the feeling center for expressing sensations, and at ... each state as a result of a feeling becomes a manifestation of the body; and the body and the feeling center are so closely connected that one cannot separate them, but when as a result of Work there is a possibility of the feeling center starting to function independently of the body—particularly when that what is felt need not always be expressed—when the body is left without the means of registering a sensation in the body ... and it needs something in order to make itself more complete, and for that it receives the attribute of Sensing and being able to realize its own existence, in the same way as a feeling center realizes its existence by having the possibility of feeling.

The reason for emphasizing it is that we in ordinary life always mix up a feeling with that what is a sensation or a sensing.

Yes.

Ed: Is the last part that you answered an outgrowth, or a result, of the first—after a long period of time.

Mr. Nyland: Which 'last'?

Ed: The part where the body realizes its own existence—the body itself.

Mr. Nyland: The body starts to realize that it exists by itself—without the aid of the mind—after it has been Sensed by the mind quite a number of times. And when the process of Sensing as an exercise is successful, the mind is willing to delegate that kind of knowledge to the body as what we now call a 'subcenter' of the body itself as a physical center. It can only be done after the mind has had enough experience in, you might say, 'locating' different parts of the body which the mind then can Sense, and that the Sensing can extend to the totality of the body as a whole. It also means that one cannot have the body Sense independently until the mind is so facile that it can Sense the body at any time and anywhere under any condition, immediately. When that can

take place—that regardless of the surrounding conditions that one can have an experience of the existence of oneself in Sensing and a registration in the mind—then the mind is willing to let it go at that; because it knows that that what is Sensing in the body has reached its perfection for the body itself, and then the body by itself has that as an attribute.

Ed: Thank you.

Mr. Nyland: It takes a long time before the body gets that, because the body is constantly connected with the feeling center, and what I am now talking about is the actual separation of all three centers on the road to becoming a Harmonious Man.

Yes.

Questioner: I've had a, um, a couple of times I've tried to Sense, it's resulted in a sort of pins-and-needles type of feeling in that part of my body. Um, I've been told a couple of times that the first stage when you're supposed to get...

Mr. Nyland: Start again. Whenever the pin-and-needle business starts, it's feeling...

Questioner: Uh-huh.

Mr. Nyland: ...because that is a dynamic quality. Sensing is absolutely cold. It has no feeling in it whatsoever. A statement of fact of the existence of the right arm simply means that it exists, and there is no sensation in the ordinary sense of the word. It exists, and as soon as there is... Because of the penetration of such energies through the porousness of the right arm, there is a chance that that energy wants to be used and becomes dynamic, then it goes over into a feeling; because the feeling center is in all parts of the body, and immediately when the different parts of the body where the energy of attention comes, it goes over into a feeling.

Questioner: So, how do you keep it in the body.

Mr. Nyland: You cannot. You have to learn gradually that by constantly trying again and again, that something remains as Sensing; and by doing it often enough, one excludes the feeling because the Sensing becomes more important.

You cannot help it. That's the condition in which we are. That's exactly the condition of the personality: Whenever there is a feeling it has to be expressed through the body, and whenever the body is in a certain state it goes over into feeling.

Questioner: Uh-huh.

Mr. Nyland: It is so close together. I say it's a condition of Man as he is on Earth. It is a condition of Man as coming from a two-centered being, and that only later the third center was

added to it, to give Man a chance to escape. Because it is the mind which enables a Man to see what is the possibility and the potentiality of the two other centers, and therefore they are connected instinctively, intuitively—whatever there is as feeling, whatever there is of activity of the body itself—and every function of oneself as a personality is closely linked up with those two, but when the mind comes... That is why the mind is not divided at all over the rest of the body; it is put in the skull, and it is not connected with anything else, than only by means of certain nerves which are only channels for it.

The mind is contained within the skull as a complete center. It's practically the only center that we have that is a concentration of mental functions, and the purpose for that is to give it, you might say 'in Nature' the potentiality of further growth. This is what makes Man different from an animal, and when the mind has that as a possibility, it then can start to conceive of the idea of freedom; it can actually believe, in imagination, of certain things not existing, and it can have in the mind the hope for a realization of something that is different from what it is now. Gurdjieff calls that, again, when one is convinced that Karatas exists: Even if you didn't hear it, you see the light in it.

And this is the marvelous function of the mind; because if we didn't have that in the mind the mind would be just an ordinary instinct like for an animal, but because of this possibility Man is unique in relation to the other, two, one-cell or two-cell beings. It has, in addition with this mind the ability to accept that what other minds have already achieved, which is something that animals can never do because it is not sufficiently developed; and that it is as if one mind and another mind can talk together without having any exchange on any one of the other two centers. This is what Plato means by that kind of a love of an intellect; in which there is nothing else but light and only logic, and no desire to have anything else enter into it because one becomes afraid that it is going to be spoiled.

This means that for Man, when there is a relationship of minds possible, that each person can use the mind of someone else, and ... of someone, and that one can continue to build on the results which have been obtained by another mind. It's the only possibility of growth for a Man; even in ordinary life, because he can now use what his father has done before, what other people have done who have died and have left as results of their thought.

I've said it several times: That if I use a thermometer I use the brains of Celsius or Fahrenheit, and I don't have to go over the whole rigmarole of calibrating a thermometer. I

simply say 100, that's the boiling point of water in centigrade—or 212 in Fahrenheit—and whenever I put it in water and I measure the temperature, I utilize *all* the different thought processes that have gone on in the brains of other scientists, and on that I now base my experience, in the form of my own experiments, by the utilization of what is already known. I cannot do that with my feeling and I cannot do it with my body—obviously—but my mind has that facility, and because it has that it is unique as far as the three centers is concerned.

And that is the sole reason that Work first has to be understood in the mind. It does not mean it is the propelling force, but as I said last night, it is the King; he is the head, there is no question about it, all the rest belongs to it. It is kingdom; and the totality of the triangle must be there—otherwise there is no kingdom and of course there is no Queen—but the King is the initiating factor, and although it may be very simply stated and surely not getting lost in all kind of formulation, when I pray to God I have a posture, I have a feeling, but I formulate it in some way or other because of my brain. And it's only because I don't know how to do it differently. I have in my brain the potentiality which becomes obvious. I have in my emotions a potentiality which is not at all obvious. And for the development of my emotion I need a little bit of the brain as Consciousness in order to help me to become Conscious.

Again, the question of development; 1-3-2; first the '3,' which gives me the insight to know what I can reach, and the '2' will give me the power to reach it. Everything is interlocked, and particularly when it is a dynamic force that goes around. I do not know at what point of the circle that I can get on that particular 'mill,' as it were, this kind of roundabout way of moving—mind, body, feeling, mind, body, feeling. I have a wish, I want to Work, I know how to Work, I apply it in my body. I have a wish, I have a thought, I have an activity, I have a wish, I have a thought, I have an activity. That is the dynamic process involved in being Awake, and when that is there and it is that dynamic process, it is like a circumference of a circle. It's a merry-go-round. I don't care where I get on, but when I'm on I am looking. Not for the horse. I am looking for the Man who has the reigns; because he can tell me, then I climb on the horse.

Yes.

Andrew: Mr. Nyland, concerning the Sensing exercise, I've always done it, uh, either whenever I happen to think of it and sometimes there were several weeks or even a month or so in between, and other times, uh, as a task for a week or two. Should it be done with more regularity, say every week or, or...

Mr. Nyland: In the first place, Andrew, when it is done it has to be approached as if it is something sacred. I explained that once in one of the meetings; because very often it is done with an idea, "Let me try that Sensing, maybe it can help me," and usually when the attitude is like that, even if I do it because someone else tells me that I ought to or that I ought to give my body a chance to have that kind of an attribute, the attitude is quite wrong.

It has to be understood as a necessity of the development of one center to its fullest capacity, which is my physical center, and although it cannot grow in height anymore, it can grow in the quality of it. When I wish to do this, I have to have in mind that that what I want to use it for is the evolution of myself. And it is really that I want to free my emotions from my body, and the reason why it becomes sacred is that the emotions then have an entirely different function: They are then by themselves as giving force to my personality and gradually becoming a Conscience; but there is in addition, in an emotional state such wish for the unity with a higher level that it becomes sacred to me if that goes in the direction of what I call 'Infinity' or 'God.' So the reason is an entirely different one; it is not just to learn a little Sensing; it is really to become a Man and to find out where this Man can be when he leaves Earth.

So that is the first thing. The second is it has to be done quite correct, otherwise it has no results; and one has to have an attitude that if it cannot be done for some reason or other, not to wish to do it. So I approach it with a great deal of trembling, and I know that when I am engaged in it I have to finish it. It's not an exercise that I can leave half-way, or one quarter today and the next quarter the next day. It is not that kind of an exercise. Because the ending of a Sensing exercise is the need for the distribution of material from the four parts into the totality of myself by means of an "I Am" exercise.

And again, an "I Am" is not just anything that I want to use. And that is why I think that the Sensing, although I've recommended it and of course it is necessary to know, always has to be preceded by a relaxation. When I relax, then I put my body in such a state that really I can Sense. In the Los Angeles tape I connected them, because at that time I wanted to give that Group something very definite to work with. And I've said it already before: Unfortunately the tape has been used, and I'm afraid misused, by a variety of people who said "Oh, on Sensing, that's the tape," so they listened to it and they don't get it at all.

At most, in the beginning once a week—at most. In the beginning it's even better once a month. After six months, twice a week—but real. After another three, four months I don't care,

you can do it any time—any time, any day, wherever you wish—and then you can do it even in part. But not in the beginning. It is not superficial business. It's very fundamental for Work, and many times it's absolutely not understood for the purpose it means. And it's too bad; because we use the word 'sensing,' we use it in ordinary language—and "sensing" and "feeling," and all the mixing that we do—it is a very strict something that belongs to the body only, and nothing else.

Andrew: I don't feel that my attitude was wrong. It's just that I've been doing it sporadically instead of...

Mr. Nyland: No. Do it regularly every month.

Yes, Vida.

Vida: I'm glad that you that you said that it's only once a month. Because in the past ten days I've been listening to a tape—I think it was made in 1964—and I've been trying to Sense, and I've been doing it about three times a day.

Mr. Nyland: No, don't overdo it. You have no energy for it, to start with.

Vida: No. Yes. The first time ... about half of those ten days I really didn't get very much, or any, results. But afterwards, uh, there was some two or three times where it seemed I did it really quite right.

Mr. Nyland: Good. It has a cumulative effect...

Vida: Yes.

Mr. Nyland: ...and there is energy, particularly when one wishes to do it correctly. Even if you do it many times, something of that will be retained. I'm talking about what will be the greatest efficiency possible for anyone in ordinary life to be able to have enough attention that he wants to use for Sensing purposes. That is all. There is no particular harm done in any of these; only the results are so wishy-washy you can say then if it is wishy-washy it's 'sinful,' it depends on what one's Conscience is but it doesn't do harm like many other things that we *do* do are harmful. You see, Sensing is still in the right direction, but the overeating is in the wrong direction.

Vida: Yes. However, in connection with this, I also have a question. Because the few times that it really made me feel very good, um, somehow my body felt very whole and somehow less personal to me, and it felt ... I felt more remote and also it made me want to stand up and move and Work to Observe myself.

Mr. Nyland: Well, the body receives something that is like a fulfillment.

Vida: Yes, it was.

Mr. Nyland: You see, the body starts to realize by itself that a small amount of intelligence is really ... is being fed; then it has a life of its own, independent of feeling. The body reaches a state of much more *savoir vivre*. It knows it exists, and it knows it can exist by itself. It's not dependent anymore on another. It's the beginning of the possibility of really putting the body in the right place.

Vida: Yes.

Mr. Nyland: You see? And the body then has a very definite attitude of wishing to be used; because with the Sensing the body admits that there are many things it doesn't know, and that it then becomes dependent on the two other centers, which are higher in development; because whatever was at birth—first the body, then the feeling, then the intellect—and it was only because there was a body that the feeling could start, but it was also because the feeling started that the intellect could start; it all was dependent on each other—almost like sex.

Vida: Um, I have a second question, and that is: Subsequently when I try to Observe myself working, I seem to recall that sense of remoteness and that sense of the body being less personal, and I try to be ... import that, almost, into the fact that...

Mr. Nyland: No, don't. No, don't. No. Leave it alone. The body is waiting to be told what to do. You don't have to tell it with your ordinary mind, because the mind doesn't really know. The body will only know when it has the proper attitude as a servant to the other two centers; that it can then, without any harm, fulfill whatever function. If the mind and the heart—or rather the mind and the feeling, or the Consciousness and Conscience—agree, the body knows that it has to follow the command; whatever it is, whatever the mind and the feeling will say that is now needed for the further growth because *they* need it for their *own* growth, the body is willing to supply.

Sensing will produce in the body a realization of that what are its ordinary wishes, have no place. When it is not on its own ... where it is now functioning practically as King; it is a pseudo king, it becomes a servant. When it is now number one, which is the case without any doubt, it should become number three and the King is one. The body should become negative and the King is positive, instead of the reverse and it is in an unconscious state. But it does not mean that in a state of Consciousness the body is eliminated; it has a function in relation to the other

two, but if the other two know what is needed and there is no disagreement between what the Consciousness will say and the Conscience will approve because it was built at the same time parallel to each other, then the body has absolutely no further choice. And if I say it has 'no choice,' it will do whatever is required because the other two supply the wisdom and the warmth.

Vida: Well...

Mr. Nyland: So you see, if you intentionally now try to separate that you use your ordinary mind for that purpose, and your ordinary mind doesn't know enough.

Vida: I was wondering if perhaps that is pretty much the only sense of Impartiality that I have, if that wouldn't be...

Mr. Nyland: No. Impartiality is a result of an effort which can start in the mind and has a relation to the body, and then the body, in whatever it is engaged, is always the object for Observation. It's not dependent at all on where the body happens to be and how it is and not even in what state it is.

What one wishes for Observation is only an object, and the object serves its purpose by becoming known, or having itself made known, that it exists. That is where the Impartiality comes in: as a realization of the body existing. But, you see, you don't have to do anything about that, than only the accumulation of facts which are reliable; and then a logical result of that accumulation because of Work, is a development of a three-fold kind: the Consciousness entering into an area of a Conscious state, of an Objectivity; the Conscience entering into an area of real emotional conditions in which there is no desire for even the mind to function because the emotions function by themselves in their own way, with their own language; and the third is the realization of freedom at the 'Si-Do'-point of the physical body, and when the freedom is there, the body itself will know where the place is because it is now fully equipped and then it can function as a servant. It still belongs to Man as Man is on Earth but Man, when he has an 'I', can be free from any of his functions.

I mean, ultimately this is the aim. Again, to use the same example: when the three bodies have been built the fusion of the three really produces 'I', but the 'I' is then an entirely different entity in which the three parts do not play a part—although at any one time it can go over into that. I've compared it to melting points in which there is a solid and a liquid: At the point of that temperature when it melts, when more heat is applied the temperature does not go up or down; it stays stationary at the melting point, in which then what is solid goes over into liquid, and when

it cools off it goes from liquid back again to solid at that temperature. So, it is really a very important thing to see what actually is a fusion process, because certain things remain absolutely alive; but only, the aspect of the usage of that what exists has two sides: one is the liquid side, the other is the component side. I don't want to go into further detail about it, because it's already complicated enough.

Yes, Ed.

Ed: In what you just related—uh, the form of the development of Individuality by combining of the three bodies—is there a connection between this and the story of that special planet in All and Everything?

Mr. Nyland: Yes, of course. Martna, Spirna and Okina, the three bodies who fuse at a certain time.

Ed: Yes.

Mr. Nyland: Yes, that's right.

Ed: May I ask another question?

Mr. Nyland: Yes.

Ed: I'm loaded tonight.

Ah, at Tuesday meeting—this may be too theoretical, I'm not sure—at the Tuesday meeting someone asked a question, and it was in connection with the frequent reference in All and Everything to coating of the higher Being Bodies. I didn't feel qualified to answer it at the time, although in thinking about and remembering various things in All and Everything, certain things did come back to me. But I didn't know whether this would be something to say something on or not, since it was a Tuesday-night question. The question had to do with: What are the higher Being Bodies coated with, and what do we have where other bodies other than the ordinary physical body that we have to start with now. At least, that was part of the discussion.

Mr. Nyland: The bodies are forms of a different kind of matter and different kind of density, still they are a form and can contain an essential quality. The coating is needed to keep that what is essential for each body in the proper place so that it can be used whenever it has to be used. So it is really nothing else to do than to keep, you might say, the 'flesh' together by means of the skin.

The coating is nothing that one can consider a coating, than only if you understand what a coating is when it is applied to the physical body. The coating for the physical body are the manifestations of Man: the way he appears and the way he is considered from the outside when

they look at him, the way he is functioning as a result of what goes on as a thought or a feeling and becomes activity. That is his coating. Whatever the influence is for the making the coating the way it is, it doesn't make any difference because the form of a human body is simply the containment of life within that body. Kesdjanian also has a certain body which is entirely different kind of body than we know as our skin and flesh, but we call it 'body' meaning by that entity, a unit. And when we say about the Soul and talk about the 'etherealness' of it, that what is almost ethereal from our standpoint is also something that is related to each other and by mutual attraction stays within that form of cohesion, but it is also porous and in that there is the possibility of life existing at that kind of a Soul level. And all it means, is that gradually in developing of any Man he loses his coating and it is replaced by another coating which is a little bit more ethereal, and sometimes it is said that on account of Work his coating becomes 'transparent' and 'translucent'—transparent looks from the outside-in, translucent looks from the inside-out.

Don't adhere too much to these kind of words. We bring down language to Earth in order to have it understood by people who use language. I said I think yesterday, or some time ago, anyhow, about God and Heropass, only to illustrate what is meant when we say we are 'eaten' by time. It is not God, it is not Infinity as we even can conceive of it. I said God has 'no feet.' There is nothing that is for us understandable in the ordinary terminology, but whenever we wish to use it, it can indicate that certain things exist with us as we are now, and in order to make it understood, we have to use the language that belongs to the condition in which we happen to live. In a Kesdjanian level, we won't talk, we will live by feeling and emotions. In a Soul level, we will communicate by concepts only, and no words and no letters—that is why sometimes we talk about 'thought-forms.' But, don't worry too much about it. We're not there yet.

Well, will we stop? Yes, Andrew.

Andrew: Um, before when I asked you, I had intended to also ask about the Draining exercise; the same question: whether, uh, what are the frequencies...

Mr. Nyland: Same.

Andrew: Same thing.

Mr. Nyland: Yes. But, that is in relation to Sensing. But Draining can be used many more times when it is only for the purpose of Draining.

Andrew: When you have a quiet moment and you wish to Work on yourself?

Mr. Nyland: Oh, no. Also that has to be premeditated and prepared. You just don't Drain. Draining takes a long time if you want to do it right.

Andrew: Yes, I know that.

Mr. Nyland: Yes. It is not just now I ---- , now I get up. That's not the way. I think I explained it in that tape in Los Angeles quite well at the time...

Andrew: I remember:

Mr. Nyland: ...and it goes very slow and it is very sluggish, and it gets stuck at different places, and it's not at all liquid like water; it's much more like oil—it's sticky; glycerin. So, Draining requires much more attention than you usually gives it, because you still think that Draining is like a relaxation in an ordinary sense, when you happen to be a little tight. Draining is an entirely different kind of a thing. It's such an activity, trying to be there all the time to see that it is Draining, at the time when you're in that kind of state, of a wish to make that level go lower and lower levels.

Don't do it too often; but it can be done if you wish it, but I don't want to just leave it. If you Drain honestly once a day, heavens, your body is restored.

Andrew: Can I ask you a question about that?

Mr. Nyland: Yes.

Andrew: How necessary is it to keep the thought-form of a liquid.

Mr. Nyland: Oh, I don't think it is necessary. I think what is needed is that there is a surface—that is, where it is the division or the top of the liquid. It is the level that I am interested in. I'm not interested in the liquid. I only talk about liquidity that it can move, and also that the liquidity means it can move into all kind of different channels. And let's say it is now here, it can go, because of the liquid form, into my arms and disappears through the fingers. But I'm not interested particularly in the kind of a thing like a liquid. I say I compare it to a liquid because I know when the liquid goes down, I look at the meniscus of it to see where it is as a liquid, but it is really the surface that I am interested in. That what is the difference between being filled with a liquid and that what is empty above, is my interest: I want to have that what is above empty, and that what is still below may be filled.

All right? Many times examples may be very exact, but when you become fussy about it, you may miss the point. An example is based on the principle that is involved. When the principle is understood, you can use almost any kind of an image that belongs to you as long as

you don't violate the principle.

Andrew: Well, what is the point of the Draining, is it to make to the body more porous?

Mr. Nyland: Yes. To make the body ... to reduce all activities of the body to a minimum so as not to have any interference. If I don't give it attention, if I don't send energy to my thoughts or the feelings, I keep that energy and it is available and becomes available for Work. You see? The emptiness first is necessary to get rid of the junk that is now occupying it; then I can put in the kind of tenants I want to live with.

All right?

Andrew: Yes

Questioner: Did you say that ... would you say that exactly there is a certain time to do it? I know that you gave it to us in the morning, and I finally realized that there are some days that I just would prefer to do it at night, because...

Mr. Nyland: You can do it at night, but at night already a lot of energy has been used up.

Questioner: If I haven't used the day right, when I've accumulated a lot...

Mr. Nyland: Of what.

Questioner: Well, of nonsense, you know.

Mr. Nyland: Yes. And you want to Drain it out?

Questioner: I want to Drain it.

Mr. Nyland: Yes. But, you see, you have to learn to see when it is the easiest way to do it. When you start with something that is empty half-way, it's much easier to get rid of the rest. When there is too much, there may be certain things that are stuck there that you cannot get out so easily. There is no objection to doing it in the morning or evening, but it's a much better time for having good results in the morning, because it is not filled as yet.

Don't use the Draining exercise in order to empty yourself. You use the exercise in order to make the body more accessible for the possibility of Work. You understand the difference. If I want to get rid of that what is now subjective matter for the sake of living in another kind of a subjective state, there is no reason for me to Drain.

Questioner: I don't know. It seems, then, that the way I felt about it is that I don't want whatever I have accumulated—whether it's been, you know, in my body or in my mind or because I've had some kind of pain which has completely blown the day and I haven't even known to use it, or I haven't even been alert during a whole day—I want the possibility of that not carrying over

during my sleep, because I don't know how to...

Mr. Nyland: It all depends where you will place the accent. I can have pain and I can say, "When I have pain I cannot Work." There are maybe two deep motivations: one is, I now try to Work trying to get rid of the pain ... in order to get rid of the pain; or, in order to Work better. So, if I want to wake up the next morning without pain because today I have it and I will Work for the sake of getting rid of the pain, I miss the boat. But if I Work and then as a result the pain becomes secondary, but I will prepare in sleeping that then the next morning I have a better chance to start Working from, that is a different matter.

You see, there is no objection, and a person cannot separate sometimes the reasons why he wishes to Work, because it is so closely linked up with the consideration of the condition in which he happens to be. And when I say I don't like the way I am, of course I have a perfect right to wish for something else. And the difficulty is that whatever there is represented by my wish to be different, that I then use it for the wish to Wake Up instead of using it for the negation of that what at the present time bothers me. If I ask God to help me, I want Him to help me in accordance with God's principle, not in accordance with that I think He ought to do with me on Earth. Because I do not know what He wishes. All I can say is, I think that the pain is no good because it doesn't belong to me. And I can say of God, "Deliver me of the pain if You possibly can," maybe it's very good and maybe God says "You better keep that pain there for a little while." You see, I do not know that unless there is something in me that is Conscious; then I will know the relative value of different experiences, and some I will keep in order to produce what we call a 'hairy shirt,' so that I'm reminded.

Ed, you're filled, aren't you.

Ed: You can say "No" if you wish.

Mr. Nyland: Say it first.

Ed: Pardon?

Mr. Nyland: Go ahead.

Ed: Uh, if a pain is so intense...

Mr. Nyland: Oh, no. Ed, you were not talking about pain.

Ed: Well...

Mr. Nyland: This is an associative question. It's no use.

Ed: I'm thinking of an experience...

Mr. Nyland: No, you're not.

Ed: ...that I had this morning.

Mr. Nyland: No, you're not. You just happened to think about it because someone else mentions pain.

Ed: That's true, but it reminded me, but I'm wondering...

Mr. Nyland: Yea. No, you're not wondering at all. You're not wondering *at all*. It's just happened to come up, because someone else happened to talk about it.

Ed: Oh, but it was a very, very live experience this morning; that is, not the experience of pain ... not the experience of Work. All I really wanted to know is, is it right or wrong if a pain is so intense that it is interfering with ... would interfere with Work—there's no possibility of using it at all—is it right or wrong to take any kind of medication to alleviate it instead of using the energy for the Glory of God in that kind of a thing.

Mr. Nyland: I don't know. Does the medicine help?

Ed: Hmm?

Mr. Nyland: Does the medicine help?

Ed: Yes.

Mr. Nyland: Well, then you might as well use it then. If I'm thirsty, I drink water.

Ed: This is what I wanted to know.

Mr. Nyland: It may be in accordance with the exact knowledge of the medical profession, and maybe it is not good for you and you find out by experience. But why not use it. It's a chemical counteracting another chemical. As long as it's not habit-forming or that you are dependent on an aspirin—that you couldn't live. It's the same thing as if you cannot talk unless you have had coffee. If I cut my finger, why shouldn't I use a piece of cotton to hold it ... to oppose the flow of the blood. If I have cramped my hands, why shouldn't I move them. What is wrong with liking coffee or something that apparently is useful for my physiological body when there is some kind of a condition that has to be counteracted. If I know that there is ... my thyroid is not functioning properly, I can use some iodine in addition, or iron or whatever it is that the doctors say that I ought to have, or perhaps vinegar and honey.

As long as there is, in a medicine, the possibility that the body, when it takes it in, can discharge it without too much cost. It depends entirely on the condition of the body, but in a general way whenever there is a medicine that can be taken by the body without too much fuss

and even if the body is needed to create an anti-toxin within the means of its own state of health, it's quite correct. But if I take ten or twenty different buffers, then I know that my body is not equipped to take care of it and I poison myself. It is good when I am nervous and I know that a tranquilizer can help me. I don't put my faith in that, but I simply use something that I know that is, at the present time, a condition which enables me ... or does not help me—that I wish to sleep or I even cannot collect my thoughts—and if in ordinary life I use an ordinary kind of a medicine, there is absolutely no objection to it.

Because, where will I draw the line. Too much sugar? You see, I do not know until I find out certain things about myself, and then I can allow myself in indulging of nine hours sleep or seven. It's on exactly the same basis. When I breathe in air I then ... I breathe in chemicals of some kind, and the oxygen is used for an ordinary process of burning. When I drink water, there are many salts in the water, including chlorine.

No, Ed. Don't let's be fussy about it. There are many herbs that were given in nature to be used by Man, like he had a use also of animals for his food. Even if you don't believe in Genesis and the story of creation, it's nothing else but common sense. Why shouldn't I use grass if I want to eat it. A horse does it; and if it happens to be in a little bit more concentrated form, I may believe it functions better—maybe it does, maybe it does not. Principally there's no objection to the use of it—until I find out it makes me sick; then, of course, I would be stupid to continue.

All right?

Ed: Yes.

Mr. Nyland: Fine. Any more questions?

Ed: Who, me?

Mr. Nyland: Yea?

Ed: Haven't I asked enough?

Mr. Nyland: I don't know. But if you have, then we can stop the tape.

Ed: I have asked enough.

Mr. Nyland: All right. Then we'll stop the tape.

Good night, everybody. See you.

End of tape